

THE  
ACCOUNT  
OF THE  
LIFE  
OF  
**Julian the Apostate**  
VINDICATED;

AND

The Truth of the *ASSERTIONS* therein,  
further Maintained,

AGAINST

All the Idle and Illiterate *Cavils*, and the Non-  
sensical and Whimsical *Remarques* upon the  
*Life of Julian*; by one who styles himself a Lover  
of *Truth, Vertue and Justice*.

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By a true Lover of his *King*, his *Countrey*, and the  
*Protestant Religion*.

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*Cedunt Veritati Ignorantia, Invidia & Calumnia.*

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THE  
ACCOUNT  
OF THE  
LIFE

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1. The first part of the report is a general introduction to the subject of the study. It discusses the importance of the study and the objectives of the research.

1. *...*

WOW, I'm so glad you're all back home.



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THE  
PREFACE  
TO THE  
READER.

**T**He Account of the Life of Julian the Apostate, having had a very favourable Entertainment among us, being only History and Matter of Fact, relating to that Emperour, and the Citations so exactly and plainly made of those Books and Writings, from whence the Author of that Book had drawn that short Account; it was thought none would have gone about to pretend an Answer to it, unless he could have proved the Falsity of that Authors Quotations, or at least the Invalidity of his Authorities; but instead of that, after a long time of Respite comes forth a Book of about sixteen or seventeen Sheets of Paper, and about eleven or twelve of them relating to this brief Account of Julian's Life; the rest in Answer to the *Top* Plot: The Title, Some Remarques upon a late Popular Piece of Nonsense, Called Julian the Apostate, I cursorily read it over, and could not but smile to my self, to see a Fellow utter so much Nonsense, and yet find fault with another for the same Crime: I thought

at least by his Title, to have found something of Sense, Solidity and Argument, and to have seen a little more of Wit and Ingenuity in this Lover of Truth, Vertue and Justice, as he styles himself in his Remarques on Julian; but instead thereof, I found such a Rhapsody of Blunder, Ignorance and Folly, that I laid it by as unworthy an Answer, knowing that the Account of the Life of Julian would suffer little or nothing in its Reputation in any wise mans Judgment: But methought there was yet a greater Folly & Madnes manifested by this Remarquer, in undertaking to make that Author a Friend to Julian, and the Book an Apology for Apostacy, and a Satyr against Christianity: This look'd so like the mad Freaks of some Lunatick Persons. that I could not but conclude this Remarquer somewhat cracks; for certainly never any in his right Senses undertook to answer a Book after that manner, as to endeavour to perswade men out of their Reason, Senses and Understanding; for all the world, before this Remarquer came upon the Stage, thought that Book he makes his Remarques upon, had been a Picture of an Apostatizing Tyrant, and that it had rendred his Image very Ugly and Deformed: But when I went abroad, and found many Fools tickled with this Answer to Julian, as they call'd it; and took many things upon Trust, from such as pretend to be Guides to others, and Scriblers for a Party, I thought of the Proverb of Solomon, Answer a Fool according to his Folly, lest he be wise in his own Conceit; and lest this wayward Gentleman should grow proud, and think he had performed his Boasts, I as briefly as may be, have given him a Reply, and Vindicated the Author of Julian from his foul Aspersions, and maintained the Truth of what is asserted in that Author. If I have given any light and indecent Names to the Remarquer, I say it was contrary to my Humor and Manner; but here it is but Lex Talionis, an Eye for an Eye, and a Tooth for a Tooth; and as we say, he may thank himself, in beginning first that foul Play, which indeed is a great part of his Rhetoric.

The

## The Account of the LIFE of JULIAN the Apostate Vindicated, &c.

**W**Hat a deal ado is here with a damn'd *Apostate*,  
 that his Image must be so often Conjur'd up  
 so many years after he's dead? Nay, his Life  
 cannot be represented; the Life I mean of  
 this damn'd *Apostate* (pardon me, *Readers*, for the often Use of  
 the *Epithets*, which is convenient, lest some wayward *Gentlemen*,  
 take this to be an Apology for an *Atheist* as they would fain per-  
 swade the world, the late Account of the Life of *Julian* was)  
 but presently they raise up a *Living Figure* of their own Imagi-  
 nation, and clap the impious *Apostatizing Julian*, upon a *Christi-  
 an* and a *Catholick* Prince. So I have seen some half witted *Critical*  
*Gentlemen*, fix some notorious Vice or Folly, represented on  
 the Stage, on some of their Friends and acquaintance, whom  
 the Poet perhaps never saw or dreamt of; but a Gods Name if  
 there be any eminent *Apostates* among us, let them behold the  
 Fate of *Julian* and amend. I had thought *Julian* had been a se-  
 cond time buried, the late Impressions of his Life sold, and the  
*Apostate* almost forgot, when behold a Folio Pamphlet of about  
 11 or 12 sheets of paper, starts up, bringing along with it *Julian's*  
 Ghost on its back, Called *Remarques upon a popular piece of*  
*Nonsense, Called Julian the Apostate, &c.* by a *Lover of Truth,*  
*Virtue, and Justice.* As for this *Lover of Truth, Virtue and Ju-*  
*stice*, whether his *Remarques* will any ways justify this Title may  
 be easily perceived by any unbiaſſed Reader. It is no matter who  
 he is, the *Hercules* may be measured by the Print of his Foot, and  
 tho' what Individual Person he is may be unknown to the World,  
 yet what kind of Person he is, may be manifestly seen by all that  
 will have the Patience to Read his doughty *Remarques.* First he  
 is a *Melancholly* and a *wayward* person, as he tells you, in the be-  
 ginning of his Preface, and from such an one you may not ex-  
 pect much of *Truth*, being usually full of Idle fancies. Secondly,  
 He is a *Friend* to the *Papists* at least, if not one of their num-  
 ber, as may be seen through his whole Discourse, for at first charg,  
 He cannot but tilt against the *Monument* and lets of his Spleen at



the *Inscription* that charges the *Papists* with the Burning of *London* in 66, tho such Evidence has been since brought that is undeniable, besides the *Frenchman* that suffered for it; and from such a One, we may expect little Virtue. In the next place He is one that adores the *Rising Sun*. *Apoloizes* for a *Popish Successor*, laughs at the late *Popish Plot*, Calling *Dr. Bates* the Top Rascal for discovering it, p. 3 and p. 9. He scoffs at Sir *Edmund Bury Godfreys* Murder, and in his Vindication of the D. of Y. p. 17. in Two places calls it the *Pretended Discovery of the Popish Plot*; but that being too obnoxious and palpable, after so many proofs and declarations to the contrary, of the reality of it, both by the King and *Parliament*, and *Judges* of the Land, the Impudence was, it seems by some wiser than some, thought too great, and therefore blotted out after it had been Printed, but so as it is easily legible; and from this he passes page 1. of the same Vindication to the shamming the old Plot on the *Presbyterians*, or as the general name now is the *Whigs*, of whom he says, had not *Providence guarded our gracious King, He and the best part of his Loyal Subjects, had been murder'd, and enslav'd by them, and the Heads of their Faction*; and a little after he says, *They had laid a horrid Scheme of seizing, deposing or murdering our Gracious King*, which he as confidently avers, without any proof or appearance of Truth, as if he were an *Irish Evidence*; and p. 13. of his *Remarques*, the Gentleman, or what you will, declares his mind fully, that you may know him by the paw of Persecution, that at this high Noon of Christianity, he is for hanging up all zealous Disturbers of the Publick: Had this Author his Will, how great a part of this Renowned City, should we see hanging upon Sign Posts in every Street, for their zeal in going to *Conventicles*, and then the rest of the *True Protestants*, might be afterwards served so, for not going to *Mass*. By this you may see what a sort of Person this *Remarquer* is, who may shake hands with his Brother *Observer*, and from such an One, let the World judge, what Justice may be expected. Thus much for this Lover of *Truth, Vertue, and Justice*; specious Titles, and often applied to themselves, by *Tories, Papists and Jesuites*.

I shall pass over the *Remarques Epistle*, there being little in it, besides his telling the world one of his secret Vices *Ambition*, which sometimes he could not get rid of, to what pitch this Vice had carried the *Remarquer* I know not, what he aimed at we cannot tell, whether *Lord, Earl or Duke*, or whether *Ensign, Captain,*  
or



or *Coll nel*, but we may perceive, that whilst this melancholly *Remarquer*, was climbing the Ladder, the Round broke, down dropt Mr. *Ambitioner*, who having recovered his Fall, sneek'd with his *Melancholly* and wayward Thoughts into the Country, and there his *Ambition* turn'd into the Itch, or *pruritus scribendi* (that is) the Epidemical *Scab of the Age*, as himself calls it, p. 17. and now by this, the secret Vice *Ambition* revives, and gives the Scribbling *Author* hopes, that when time comes, he may be an *Embassador* to the *Pope*, from a *Popish Successor*, as he somewhere has it, among the rest of his stuff. By which we may guess, that disappointments and *Amision*, has somewhat crackt this *Remarques* brains, and makes him talk like *Olivers Porter*. Besides, some of the *Courtiers* have displeased him, and the very mode and figure of their faces, are quarrell'd at in his Preface, but why? 'tis at the latter end, he is troubled with *Envy*, as well as *Ambition*, and in Truth they seldom go asunder, he has not a Pension, he wants preferment at Court, and he hopes now he may get it, by these scribbled *Remarques* on *Julian*.

As to his Vindication of the D. of Y. we shall not meddle with it, let him set up the Image and worship it if he pleases, so he will not compel others to his Idolatry, let him sing *Yo. Peams* as loud as he will: But for his mighty *Remarques* on *Julian* we shall examine them by parts, and tho he brags of his doughty Acts, like a *Philistian* Champion, one poor stone out of the sling of Truth, will overthrow this mighty *Coloss* of a *Remarquer*. I shall not go armed against him with many Arguments, nor use many *Rhetorical* weapons, nor put my self to observe a *Polymical* Method, for against such a *Rhapsody* as these *Remarques* are, a loose shot will be best, for indeed in the general, there is nothing of substance or solidity in them, only a few scoffing, carping, railing, saltless *Remarques*, and yet this Champion brags like *Goliath*, and dchies the whole Army of the Writers, having, as he thinks, laid poor *Julian* sprawling. And though he is pleased to stile *Julian* (or the Book so called) a *Popular Piece of Nonsense*, yet I do not find, that he has made it appear so to the World, for all his Bragging, or that his remarks shine with more Sence, or better Language, or Rhetorick.

I have not time or leasure to answer the whole *Pamphlet*, nor indeed does it deserve it, for 'tis such a Mess of altogether, and so full of discontented wayward thoughts, that it will do litt'e

hurt to *Julian*, or lessen its esteem, and if that be the end of this *Authors* design, he will loose it, with his ambition'd pension or preferment; and he might as well have kept his breath, to have cool'd his portage.

To begin; this *Don Quixot* supposing all he meets withal to be *Malikins* crys out; how he had no sooner discomfited that *Giant* of the *Tory Plot* (which discomfiture none ever saw till now) but up rose another terrible one; *In the Devils Name* (that's a great *Rhetoricism* with this *Author*) *Julian the Apostate*: Bless us, crys he, what will become of us now! finding him an *Enemy*, I began to examine how I might attain him, &c. now to break in upon this *Goliath* overthrow his *Bulwark*, (now to Remark like the silly *Remarquer* himself, I thought the doughty *Goliath* had not secured himself with a *Bulwark*) and make a *Rascal* of him would be an exploit indeed. And now you shall see how well this *Thraso* has perform'd his Brags.

First, most learnedly and rhetorically he compares the *Parallel* between *Paganism* and *Papery*, so well and exactly displayed, by the *Author* of *Julian*, to *Sir Patience Ward's Narrative* (as he calls it) round the *Monument*, and says it was wrote to as much purpose what he means by it is somewhat doubtful, for genuinely I should have guess'd, that he meant; tho the *Inscription* had affixed the burning of *London* (and that not without cause) on the *Papists*, yet it would be as little believ'd as that *Papery* was like *Paganism*, tho the *Parallel* run so exact; but this *Remarquer* had another whim in his noddle, to make both the *Parallel* and the *Inscription* *Nonsense* (to make his Title good I suppose) For, says he, as that charges positively the *Papists* with the *Firing* of *London* in 1666. when in the *Original Inscription* on the *West side* of it; The whole is attributed to the just judgment of God, for their sins, what a *Melancholly* wayward dolt is this, to bring this for *Nonsense*, because in the beginning of this *Inscription*, the *Fire* of *London* was attributed to Gods just Judgment, for the sins of the people, therefore it is *Nonsense* to say, That God made use of the wicked *Papists* as his *Instruments* and permitted them to fire the City? Is it not pretty *Sophistry*, to argue because God punished the *Israelites* by the hands of the *Philistians* and *Midianites* who oppress'd them, and made them slaves, burnt their Towns, and drove them to dens and corners; Ergo the *Philistians* and the *Midianites* did not oppress the Children of *Israel*, but the Judgments of God for their disobedience. But this  
great

great Reformer of Sense, has shew'd us as Nonsensical a Conclusion to his Proposition, as one can wish or desire; for as he was most nonsensically out in the former, so without any coherence, unless to bring in his suffering Prince by head and shoulders, he cries, *So this Fellow pretends in the first part of the Book by comparison to throw as much Odium as his Ignorance is capable of, upon an Injured suffering Prince by pleading the Cause of Protestantism against Popery and Paganism*, when 'tis all but a *Panegyrick* upon *Julian* and an Apology for *Apostacy*. How this hangs together let any *Logician* judge; but here lies the sting in the tail of this Dragon, or the great wit of this *Sr Tol*, to sham the World with an opinion, that the *Deacon* (as he calls him) is an *Atheist*, and a friend to *Julian*; and that his Book is wrote in his praise, and is an Apology for *Apostacy*. Now if it were thus, methinks the party should have made much of this *Deacon*, and have promised him to have made him a Bishop in time. If he has been so kind to *Julian* as this *Remarquer* says, and has made him so good, so moral, and so just, how then does *Julian* cast such an *Odium*, and Reflections on a Suffering Prince, as he says, when *Julian* has so good a Character given him?

To go on with our *Remarquer*, p. 2. He charges the Author of *Julian* with a downright lye, tho only to be seen by him; who has (as he tells you) so cautiously perused and considered the Book; but what is this Lie, which lies in his Preface? that there is no such thing in all the Addresses, as promising to stick to a *Popish Successor*, with their Lives and Fortunes: we'll grant it true in *Terminis*, no such word as *Popish Successor*, but if the right Succession, the right line &c. intimate the presumptive Heir. or the Person who is generally believed to be of the *Roman Catholick* Religion, and that these Addressors promise to stand by him, as well as the King, with their Lives and Fortunes, good Mr. *Morus*, where is the Lye? you may according to your promise renounce all Loyalty and Religion (of either of which having so little you may easily do) and be a friend to *Apostacy* and *Paganism* or to *Idolatry* and *Popery* which you will. But the Author has not proved the presumptive heir to be a *Popish Successor*, not as he said demonstratively, to convince him; indeed that perhaps is impossible, for nothing will convince some men; none so blind as those who will not see, but the most part of the Nation are convinc'd, I may say all, for the *Roman Catholicks*, and their Adherents with



a Church face, know, and all the rest more than suppose ; and besides, where it is not deny'd, no signs given to the contrary, why should we doubt ? *But in the meantime ; apprehending the worst , let us at the utmost but pray against it , not Rebel upon pretence of it .* To use one of his Rhetorical Flourishes, *In the name of madness ,* Who is going about it ? tho you seem to desire it, and urge to it, is seeking to hinder the Succession of a *Popish Prince*, by prayers, petitions, and in a lawful *Parliamentary way*, running into Rebellion ? This is to make a great Cry for nothing , as if there were danger of death , when there is not the least Symptom of Sickness : and I am afraid , that this dull *Remarquer* will shew himself guilty of that fulsom, dull, manner of Reasoning, and with hardly true *English* , he accuses the Author of *Julian* of, in his 3.p. But as to his *Rhetorick*, it consists much in the Devils name, The name of Madness, and in Calling his Adversary as he terms him, Monster of Man, Dolt, Logger-headed Deacon , mischievous Fool , Knave, dull Miscreant , ignorant Varlet and such like, which shine in every Page through the whole Book , so that if scolding and calling names will do it , he has clearly carried it from the Wives of *Wapping* and *Billingsgate* and confounded *Julian*.

Hear him bellow, *who but a very Knave would have wrote thus ?*

—— *I cannot own my belief of this as a first Principle, That the Laws of a mans Country , are the Measures of all Civil Obedience , where lyes the Knavery of these Lines ?* all that he has said in that Paragraph, as not at all demonstrated it. The *Remarquer* asks the Question, what it is the Author would obey if not the Laws of his Country ? I answer, The moral Law of God ; which is the true Standard of all Christian Laws, and when they deviate from it, or are contradictory to it, they are not wholly obligatory, I say wholly, and therefore the Author of *Julian* rightly distinguished between an Active and Passive Obedience, which latter is not only a Submission out of necessity ; for so Felons go to the Gallows , but out of Conscience, rather chusing to suffer than to resist, tho they had power. I would fain know of our *Remarquer*, whether the *Martyrs* in the days of Queen *Mary* did well or ill , in refusing their active Obedience to the then Laws of the Land , being as they believed in their Conscience , and manifestly proved, to be contradictory to the Law of God, which says, *Thou shalt not bow down before any Graven Image , Thou shalt not commit Idolatry, &c. ?* He tells us further , there is no Obedience understood in the world,



world, but what is Obedience to some Law or other : Very wonderful, we say so too, but all Obedience ought in the first place to respect, and be paid to that of our Creator, who has set general Laws for all human kind, which Laws, and that of Nature, are supereminent to all other Laws whatsoever. Besides, we know there may be a blind Obedience without Laws, to the Will and sole Command of an Arbitrary or *Despotic* Prince, such as the *Turk*, and many other Tyrants in the World, and such an Obedience, there are some even in our *Christian* Isle, would have paid to the *Monarch*, might they have their Wills.

In the same p. 4. he slurs the glorious Reformation, made here in the days of *Edward* the VI. and tells us, that we shall find, not in *Dr. Burnets* History of the Reformation, but in the Lord *Herberts* of *Cherberry*, that the first Causes of our Reformation, were not so Religiously and Conscientiously grounded, how good soever the effects proved, as is convenient for us to believe they were. Truly this is as like a *Jesuite* as can be; for *Whitebread* himself could not have said more; this *Remarque* slyly insinuating there was little of Conscience in our Reformation, and as if the glorious effects of it were more of chance, than any thing else. I am sure this Reformation is too pure and nice for such a *Remarque* to touch with his slovenly and dirty Fingers, who would defile it if he could, with his foul pen. 'Tis very strange there should be no Conscience in this Reformation, when the most part of the Reformers were afterwards Martyrs or Confessors, and sealed their Doctrines with their Blood and Lives.

In Page 5. the Gentleman goes on to insinuate, as if the *Papists* in worshipping Images did not commit Idolatry, and therefore not subject to the punishment commanded by God, *Deut.* 13. for the Magistrate to inflict on them. He says, *They serve and adore the very same God as we do*, but being after a false and Idolatrous way, they are still subject to the commanded punishment, for we know most of the Heathen were not so very stupid to believe, the carved Images they worshipped, to contain but represent the Deity they adored, believing in one supereminent, great, and more powerful *Numer* or God, which was the great Creator of Heaven and Earth, and the same that the *Jews* adored, and yet all this did not at all absolve them from Idolatry and punishment for the same. The kinds of Idolatry which this man talks of, and would fain have some Ingenious Conscientious and honourable  
Divine,

Divine, lay down and determine fairly and candidly for the true Information of all honest and truly Religious Children of the Church of *England*, may be easily found in the Writings of B. *Jewel*, and several other Ingenuous, Conscientious, and Honourable Divines of the *Protestant Church* already: and we are not so much in the dark, as this phlegmaticque *Remarquer* would insinuate. He says also, we have no Law since the Law *de Hæretico comburendo* is taken away, for the putting to death any one for Idolatry, but we have a Law in force, by which the *Papish Priests* and *Jesuites* suffer, for perverting the Kings Liege people to Idolatry.

What a rumble makes this *Remarquer*, p.6. against poor *Julian* calls it a downright *Alarum to Rebellion*, an indistinguishable Lump of *Sedition*, thrown out in an heap to amuse the vulgar withal, &c. here is a vile charge, but no proof, no Instance brought, Generals signifie nothing, 'tis but the old cry over again, Rebellion, Treason, Rebellion, Treason, write against the *Papists*, and presently the Author shall be called *Whig*, and *Traitor*; but all this signifies nothing, with men of Sense and understanding, and therefore shall pass it over as some of his *Rhetorical Nonsense*.

But here he has tickl'd it p.6. Because a Noble Gentleman (as he calls him) made a distinction in *Parliament*, betwixt Heir Apparent and Heir presumptive, therefore this Maxim in our Law is false: *No man can have an Heir whilst he himself is alive*; which every Lawyer will maintain to be as true, as there can be no Testament whilst the Testator is in being. For there ought to be a distinction between an Heir by Law, and one in vulgar Acceptation, for tho a person may be undoubtedly esteemed the Heir of his Father, yet by Law he cannot inherit any thing as Heir, till after his Fathers death, and therefore is no Legal Heir, his Father Living: I suppose this scribbling *Remarquer* more skill'd in the sword, than Matters of Law, therefore we shall not trouble him any further in this point.

*In the Devils Name*, Amen. Sure this *Remarquer* is going to make the Author of *Julians Will*; in the name of his Father whom he converses with, he begins. Thou Noddlefull of *unutterable Nonsense*: why unutterable Nonsense? a greater kind of *Bull*, than he would make of *kind of Necessity*; for how can it be Nonsense till it is utter'd, but thou Noddle full of *unutterable Nonsense*, what makes thee rage against the expression of *kind of Necessity*?

*Necessity? Are there any kinds of it? Yes forsooth; even as many as there are kinds of Convenience. There is one kind of Necessity when a man is hang'd, and he cannot help it: there is another kind of Necessity, when a man must scribble to get Money, or starve; and another kind of Necessity for one to play the fool, when he hath no wit, and a kind of Necessity for a Knave to hate honest men; and a kind of Necessity for a Jesuite to promote his own, and overthrow the Protestant Religion: And truly I think there is another kind of Necessity, if we would live in peace, to extirpate the Romish Religion from among us: And this may serve for an illustrative distinction of a kind of Necessity answerable to your kind of Convenience.*

Well, but our *Remarquer* is now with his Riddle me Riddle me, the blind *Bayard* will see no necessity for a *Popish* Successor to establish his own Religion; if he does not endeavour it, he is not true to his Principle, true to his Father the *Pope*, and no obedient Son of the Church of *Rome*, and must then look for Thunder and Lightning, Bulls and Excommunications, Daggers and Poison, Treason and Rebellion; and if he does seek to establish his own Religion, to make use of the offensive expression, there is a kind of necessity for him to destroy and extirpate what we *Protestants* esteem the best Religion of the world; not the *Hotch-potch* you mention, Mr. *Remarquer*, but that of the Church of *England*, as established by Law. Though I confess it is no laughing matter, and that I would be very serious in this Case, yet who can withhold to hear this silly *Remarquer*, with many others of the same stamp, to talk after this nonsensical rate, than which nothing can be more ridiculous; but that there is a kind of necessity for a *Popish* Successor, to extirpate the *Protestant* Religion, which by him must be accounted *Heretical*, and against his Conscience to maintain, has been already manifested by the Succession of a *Popish* Queen, and I shall refer you to be further satisfied by the Arguments to be found in the Book called *The Character of a Popish Successor*.

Our *Remarquer* has not yet done with the Epistle, and he bestows much Scribbling to very little purpose, though p. 8. he recites a great deal of the Author of *Julian's* Words: *There was an ancient Law of the Empire, that every one should honour and worship the Emperor's Statues and Pictures which were set up in publick places for that end.* Right, there was so; and what will the *Remarquer*



make of this? Mark the Blunderbuss of a Fellow, how he discharges the Shot of his Arguments; — *If there were a Law of the Empire for the worshipping of the Emperor's Statues and Pictures, then Idolatry was establish'd by Law; for worshipping Statues is no better, and what a Libel he has made upon Christianity, meaning the Author of Julian.* Now when all was done, this Law of honouring and worshipping was no more than a Civil respect of bowing or putting off the hat to the Image of the Emperor; and the very same we now use to the Chair of Estate in the Palaces of our Monarch, and certainly was very far from the shadow of Religious Worship. We ordinarily say Your Worship, without scruple or offence, and none therefore appears so wilfully ignorant, as our *Remarqueur*, to think the *Worshipful* Gentleman has any Religious worship or adoration due to him, or that he who pays him the Respect of his Hat, and calls him Your Worship, commits Idolatry. Now there was such a Law of the Empire of honouring the publick Statues of the Emperor, and this Civil Honour the *Christians* thought themselves bound to give, by that ancient Law, without the least thought of Religious worship, or committing Idolatry. Now the cunning and ensnaring *Apostate-Julian*, that he might punish by Law, sets up the Figures of the Heathen Gods with his own pictures, and so (as *Gregory* says) mingled poyson with their Meat, abusing their *Loyalty*, or Civil worship, by ensnaring them to Idolatry; for he might very well believe, that such who did through Loyalty honour with a civil worship (Worship in the ancient acceptation is no more than honour and respect, as it is in the Office of Marriage, with my Body I thee worship) the Statues of the *Emp<sup>r</sup>*, or; when an Image (though it was but wood, yet) representing an *Heathenish* Divinity, was set by the Emperor's Statues, that many or most of the *Christians* would not pay the civil respect to the Emperor's Statue, lest they should be thought to use a Religious worship or adoration to the Image of the *Heathenish* God placed by it, and so he might by this snare, punish the *Christians* refusing his Statues Honour, by the Law. Now where the Gibberish of this lies, I cannot see; or where this apologizes for *Julian*, or scandalizes the *Christians*, as our most imperinent *Remarqueur* would infer. And though he asks this silly Question; *Though the Pictures of the Heathenish Gods were added to the Emperors, how was their Loyalty in danger?* O silly! “Mark, for if those *Christians* “could



“ could dispence in Conscience with adoring and worshipping the Emperor's Statues, they might easily have separated their adoration from the Images of the Heathenish Gods, and kept their Loyalty as sound as ever. This is wrote just like a Papist indeed: how well this Fellow would have taught these *Christians* to equivocate? They had not then learnt the *Jesuitical* mental Reservations now adays used; they knew not how to swallow Oaths and Tests so glibly as now your *Church-Papist* will; their Consciences would not let them appear a Scandal to their Religion; they could not bow down before an Heathen God, lest they should be thought to commit Idolatry, and so give offence to others; they had not yet learnt the Arts of Dissimulation. But again mark how this man falsifies; for says he, “ If these *Christians* could dispence in Conscience with adoring and worshipping the Emperors Statues, &c. Now the Author of *Julian* never had such a word as their adoring the Statues of the Emperor, but only of their Civil Honour and Worship, paid to them, and for fear it should be taken for Adoration, the Statues of Heathen Gods being placed by the Emperors, they would rather suffer, and bring their Loyalty in question, than do what was against their Consciences, and the Law of God. Now though our Remarquer calls this a foolish Evasion to disobey the Law, in bogling at the Images of the Heathen Gods being present, which (according to his large *Papistical* Conscience) they needed not to have taken any notice of, yet *Julian*, who had a wiser Head, and deeper reach than our Sir *Pol*, knew he had laid a cunning Snare for the *Christians*; and which, without going against their own Consciences, they could not avoid: And indeed I do not question, but if a *Popish Successor* should erect the Images of some *Popish Saints*, or of our *Saviour*, or the *Virgin Mary*, upon his Chair of Estate, or over it, to be ador'd, that all Conscientious *Protestants* would scruple to pay their former Civil Respect of the Hat, and bowing to the Monarchs Chair of Estate, for fear they should be thought to pay an Adoration to those Images, and so commit Idolatry, and would at least avoid coming thither, especially if they thought it was laid as a Snare to make the world believe they were inclinable to *Poper*y.

Now cannot I see, nor any body else, besides this quick-sighted *Remarquer*, where this Libel against *Christianity*, and Apology for the *Apostate* lies couch'd in the saying, “ That some found

“ out the fraud, and paid for their sagacity ; for though the pre-  
 “ tence was, that they offended against the Honour of the Em-  
 “ peror, the truth was, they came in danger for the sake of the  
 “ true King. This he cries, most nonsensically indeed, is accu-  
 “ sing the *Christians* of Idolatry, because they made no scruple  
 “ of civilly honouring or worshipping the Emperors Statues, and  
 “ of Rebellion, because they made a foolish Evasion, to disobey  
 “ the Law, in bogling at the Images of the Heathen Gods being  
 “ present, which they need not have taken notice of. Now be-  
 fore this I never heard, that the bare Breach of a Law was count-  
 ed Rebellion . But our *Remarquer* a few lines above confesses,  
 he is fain to write almost as bad Nonsense as the Author of *Julian*,  
 to answer him ; but here let the world judge how this *Remar-*  
*quer* is fain to strain himself for such stuffe, that is scarce any  
 ways to be understood, and taken with all its advantages, will  
 never come under the Predicament of Sense. And to help it  
 forward, he begins to be prophane ; *Odi prophanium vulgus*. And  
 “ what does he mean now by the true King ? Now I’le war-  
 “ rant you no less than *King Jesus* ! Who else, thou silly scoffing  
*Ismaelite* ? Must none own *Jesus* and King, but *Venner*, and his  
*Anabaptistical* Crew ? and for this expression, must the Author  
 of *Julian* be thought worthy to be only fit for *Venners* Chap-  
 lain ? But though such Atheistical Fellows as you, will not own  
*Jesus* to be the true King, yet the former *Christians* did, and the  
*Protestants* still do, to be the true King, Lord, and King of  
 Kings.

But page 9. this Huffing, Military *Remarquer* is very angry at  
 the Metaphor of the border of *Popery*, he will have it better to  
 be the shoulder belt and hangers of *Popery*, and adorned with  
 Crucifixes, triple Crowns, and Sir *Edmund Bury Godfreys* Mur-  
 thers. Alas, must not this poor Knight rest in quiet in his Grave,  
 for such Rakehells, that will not take Warning by their Brother  
*Thompson*, but still laugh and scoff at that most horrid Assassina-  
 tion ? but now behold the hearr, blood and guts of this *Remar-*  
*quer* in these Threats to the Author of *Julian*, for whom he  
 ought to have had more Charity, were it but for that his Book  
 had given him an occasion to scribble, and by it to hope for Pre-  
 ferment. Hear his words : “ If the Laws shall once ( as in  
 “ due time, my dear friend, ’tis possible ) put a *Protestant-English*  
 “ Halter about thy neck, I know what the Executioner will do,  
 “ and

"and all honest men will be furnish'd with something to say. But my hopeful Friend, it should have been said a *Popish* halter, and it is something like, unless the true King *Jesús*, whom thou Atheistically scoff, puts a stop to the *Tantivie* Career, and at last spoyls all your hopes.

But I begin to be ashamed, that I have undertaken to answer to so much illiterate stuff, as this *Remarquer* vents, and I may well say in the name of madness, what means he to recite what makes so much against him? and then to cry out, *Judge what Credit ought to be given to anything this fellow says hereafter!* O me "wisdom --- Now (says the Author of *Julian* which he recites as "the fool thinks to his injury) what did the Christians do? did "the Orthodox go and side with *Julian* to revenge the injuries, "which they had received from the *Arrians* in *Constantius's* time? "or make use of *Julian's* favour, which he shew'd in restoring "them, to Crush their brethren which differ'd from them? Now would our *Remarquer* perswade ridiculously from these words, relating only the Truth of History, that the Author of *Julian* apologizes for the *Apostate*, when the meaning of these words are no other than: That the *Christians*, who had suffer'd by a *Christian*, though a favourer of *Arrianism*, thought better of him, than of an *Apostate*, and a *Pagan*, though he shewed them favour, and were so far from owning him, or complying with him, as not to take any advantage they might have had, against their Persecutors, would they have any ways complied with him: nor would the *Arrians* own him, only the *Donatists* of *Affrica*, Complimented him, and received some favours from him, for which they were Infamous to all the *Christians* both in that Age, and in that following, such was their Hatred to the *Apostate Julian*. And now in the name of wonder, where does he find these words to exalt *Julian*, to be the great Patron of the *Christians*? for though he seem'd to favour the *Christians*, all was out of a malicious design, to bring them over, both by fair or foul means to *Heathenism* if he could.

Hetherto our doughty *Remarquer* upon *Julian* the popular piece of *Nonsense*, as he calls it, has been battering his Bulwork, and now he begins to attacque the *Gyant* within, and you will see what a desperate dwarf or *Pigmy* this is, that assaults a *Gyant* supposing him a Crane: By his *Metaphors* and *Similies*, he should be some Cast Officer, and I fancy him a *Reform'd* of the Army,



that was to have fought *France* once upon a time : but be he what he will, he is now a *Combatant*, and in close duell with a *Gyant* ; pray *Gentlemen* draw near, and for six pence a piece, you may see the sport. He begins to parry, thus; This first *Chapter* being written by one who pretends not to praise *Julian*, for his virtues, we shall find in it matters against him enough to correspond with the odious title it seems to bear. Now before we go any further, *Gentlemen*, Read the Title of this Book this man pretends to answer, which is *Julian the Apostate*, being a short account of his Life : where now lies the odiousness of the Title he charges him with ? has he added any thing more to his Title than what all *Historians* give him ? or is this fellow so great a Lover of *Apostates*, that he grows angry the *Pagan Julian* should be branded with the Name ? Now observe how this *Pigmy* foigns at the *Gyant* --- But if says he through this whole *Chapter* we find nothing saving his *Apostacy*, laid to his Charge, but what the best and most merciful Prince in moral prudence might, nay, ought to have done, I hope the world will be of my opinion, in some measure at least, that our *Author* is not so much his enemy as he pretends to be. Don't you think now that the *Pigmy* has layd hold on the *Gyant*, whipt him up under his arm, and run away with him, and carried his *Author* quite from *Julian* ? now if we find nothing saving *Apostacy* laid to his charge ; as if *Apostacy* it self were nothing, a small matter. Mr. *Goose-cap*, Can there be a fouler reproach to a *Christian*, or a more heinous or vile Charge ? This is all that the *Author* ever pretended to lay to his charge, and is there any thing more in the odious Title as you call it ? If the *Author* has represented the moral virtues of this man, you see then he is impartial, and gives you the Truth of *History*, accuses him only, for that which the whole *Christian* world hated him for his *Apostacy*, which he represents to you in the brief account of his Life. We know that there have been many brave moral *Heathen* Emperors, but there is a great difference between a *Pagan* bred, and an *Apostatizing Christian* : Now let all the world judg where this *Pigmy* has touch'd the *Gyant* in this thrust, or which way the *Author* of *Julian*, is so much a friend to *Julian* as our *Remarqueur* would perswade, because he calls him only *Apostate*, and denies him not his other moral virtues.

But stay in this same p. 10. he gives the *Gyant* a desperate stab  
with



"with a Lye. Thus he argues, because the *Author of Julian*  
 "says, the desire of a kingdom stript this thrice wretched  
 "Prince *Julian* of his piety, yet in the very next line he tells  
 "you, *Gregory* says he had no piety at all. Can a man of sense  
 "chuse but laugh at the folly of this man? Does he think then  
 that the *Author of Julian* was so very a Dunce, and forgetful  
 Blockhead, as in the same breath to utter Contradictions? but  
 mark the words, he says, *Theodoret informs us, for the desire of*  
*a Kingdom he was stript of his piety*, that is, the Religion he pro-  
 fessed *Christianism* but according to *Gregory*, he had at that time  
 none to loose, when his Fortune-teller initiated him in the Idol  
 Temple, in the *Heathenish Religion*, and he tells you the Rea-  
 son, that notwithstanding his seeming piety, and open profes-  
 sion of the *Christian Religion*, he was long before a conceited  
*Pagan* in his Brothers time, and had disputed with him hard in  
 favour of the *Heathens*. Now I pray, where is the Lye? where  
 the Contradiction, between *Theodoret* and *Gregory*, as our *Re-*  
*marquer* would most siliily insinuate? For ought as I see, the *Gy-*  
*ant* is on his Leggs still. But if this fellow of a *Remarquer* be not  
 only fit to argue with *Olivers Porter*, I understand not my four  
 and twenty *English Letters*: For says he, *immediately to confound*  
*all truth, he tells us in the very next page* — That the Fathers all  
 "agree, that the occasion of *Julians Revolt from Christianity*,  
 "was from a thirst of Empire, and from consulting his *Hea-*  
*thenish Gadburies* about it. Now I desire to know, if any sober  
 person, where this *Author of Julian* has so much confounded  
 or contradicted himself, by quoting these *Authors*, as this (little  
 less than Crack-brain'd mad) man; would have the world ima-  
 gine. For first he says, *Theodoret* tells you that it was his run-  
 ning after fortune tellers, and magicians, and his thirst after *Em-*  
*pire*, that stript *Julian* of his professed *Christianity*, being initia-  
 ted in an *Heathen Temple* privately, into the *Pagan Religion*,  
 now says *Gregory*, he had at that time of his initiation no piety  
 or Religion at all, for long before that, he was a conceited *Pa-*  
*gan*, and had disputed for that Religion with his Brother, and  
 then in the next page, the *Author* says, all the Fathers agree,  
 that the occasion of *Julian's Revolt from Christianity* was from a  
 thirst of *Empire*, and from consulting his *Heathenish Gadburies*  
 about it. Now if in all this there can be a more agreeable Cohe-  
 rence, or a chain more closely link'd with sense, between *Theo-*  
doret

*doret Gregory* and the *Fathers* in their opinion of *Julian* the *Apostate*, I will never touch pen more, and yet this *Remarque* would top upon the Ignorant; that here is confusion and contradiction.

I am asham'd of his silly childishness in the next place; and am affraid he never Read Grammer or *Butlers* Rhetorick — pray “ take notice of his wise Arguing — Now (says he) if one should “ object after all this, That the *Fathers* never knew, or heard of “ such a name as *Gadbury*; why, our Author it may be will answer ‘tis a fine thing to be florid: very good, in making use of an ordinary figure in Rhetoric; it is a wonder this was not another lye: but he goes on like *Mr. Wiseacres* himself — The Author to his power has justified *Julians* relyance on *Astrology* — “ where forsooth? why in telling us, how *St. Austin* says; That “ the same God, who gave the Empire to a good Emperor, gave “ it likewise to *Julian*: so that for any thing I see, the *Gadburies* “ were very honest *Gadburies*, and told him the Truth. Bless us! what shall we make of this man? which way now has the Author of *Julian* to his power justified *Julians* relyance on *Astrology*? what? because *St. Austin* has said that God, who is the disposer of all Kingdoms and Empires on the earth, had given the Empire to *Julian* a wicked Prince, as well as to a good Emperor: It is no more than he often has done, given Kingdoms and power to evil and bad Princes, for a scourge to a nation and people, as well as to a good King for a Blessing. Thus God gave *Saul* the Kingdom, as well as *David*. But for ought as he sees, the *Gadburies* were very honest *Gadburies*, and told *Julian* the truth. Now there are very many Magicians, Conjurers, Astrologers, and others, who deal in unlawful Arts, who often predict Truth, and yet these *Gadburies* never the honestest for that, no more than the witch of *Endor* was an honest *She-Gadbury* for telling *Saul*, by the help of the Devils, the Truth of his Fate. “ But the Author of *Julian* has proved that the *Apostate Julian* “ did not usurp it (as is said afterwards, but where none knows) “ but that God gave it him, meaning the Empire. This I think was the scope of part of the first Chapter, to shew the Title and Claim of *Julian*, so that I cannot tell, unless he had shewed where he had afterwards contradicted this, what he means by it. Having thus plainly and without flourishes shewn, the Ignorance and folly of this man, I shall take no notice of his following bragging, and triumphing paragraph p. 11. and leave him to his idle

idle wayward thoughts, that the Author of *Julian* had been a great friend under-hand to the *Apostate*, and to divert his bouzing friends at a Countrey Ale-house, with his impertinent nonsense.

I should be glad to see any thing of solidity, or right reasoning from this man, but I dispare of it; what a mess of nonsense is his next Paragraph p. 11. wherein he says, the Author of *Julian* confutes the whole, as he terms it, by saying, *that the world knew nothing of this, no not the Emperor himself.* Knew nothing of this? of what? The foregoing words in the Author of *Julian*, whom he cites page 5. are speaking of the *Apostate*; *cujus egregiam indolem decepit amore dominandi sacrilegia & detestanda curiositas.* Now I doubt our *Remarquer* understood not this *Latine*, or else certainly he would never have wrote what he did: but for his Instruction the *English* of these words is, *whose irreligious and detested curiosity* (in seeking after magicians and fortune-tellers) *with his thirst after the Empire, deceived this cunning-pated Julian.* Of which the world then knew nothing, for it was his Interest to keep it secret, nor the Emperor *Constantinus* himself, who took him to be a *Christian* as he professeth, declared him *Cesar*, gave him his sister to wife, and made him General of his Army. Now a Gods name, how does this confute the whole? But then says our learned *Remarquer*, how came *Theodoret Gregory*, and the fathers by the Story? Sure the man is crackt, because the *Apostacy* of *Julian* was at first kept a secret, before he came to be Emperor, therefore the world, *Theodoret*, *Gregory*, and the fathers, could not know it, when he publickly owned his *Apostacy*, after he was Emperor; and that his secret initiation into *Heathanism* was made known. No doubt had it been before known, *Constantinus* had never declared him *Cesar*, nor would the Army have chosen him Emperor. I must needs cry out, in the *Remarques* own words, that nonsense, incoherence, and a mired understanding, are a just Judgment upon a scribbling Varlet, that writes in hopes of preferment.

In the next paragraph our *Remarquer* trndges on in his old Road of Nonsense. The next account we have of *Julian* (says he) is, That being made *Cesar* by the Emperor, upon his success against some Northern *Barbarians*, and having got the Hearts of the common Souldiers; by giving them Money; they declared him Emperor. Now (crys our wise *Remarquer*) in all reasona-



ble conjecture, these Soldiers might make him Emperor against his Will, or at least without his seeking. Here he is endeavouring himself to *Apologize* for the *Apostate*: alas, poor man, he had no desire to Empire, and was not ungrateful to *Constantius*, but was declared Emperor against his Will: a very likely business: *Risum teneatis amici?* which of the two now takes part with *Julian*, in any mans judgment, the Author of *Julian*, who says he brib'd the Souldiers with money, & had a thirst after Empire, which he sought with the loss of his Religion, or this nonsensical *Remarqueur* who tells you, The Soldjers might make him Emperor against his Will? He gives you also his Reason for it, because as the Author of *Julian* says, *they were men principi'd in the true Religion*, &c. truly it is very likely, that the Army being most Orthodox *Christians* might be the more easily induced to hearken to *Julian*, and to side with him; in hopes he was an Orthodox *Christian*, and would recal the Orthodox, that were banished; (as for his own Interest) he afterwards did. But in the next place he says, the Author of *Julian* has made his friend *Gregory* a Fool, for quoting these words out of him, *Julian* marching with his Army towards *Constantinople*, pretended he came to excuse his being made Emperor, but the Truth was to wrest the Empire (like an ungrateful *Apostate* as he was) out of *Constantius* his hands. Now our Nonsensical Sr. *Pol* cries out, that *Gregory* wanted common Sense, to think so great a Captain as *Julian*, would venture to march an Army against a potent Emperor, confirmed in his Authority, belov'd by his people, and secure in the midst of the strength of his Empire; with a new usurped Authority, and uncertain of the Hearts of his Army. Surely this Oafe of a *Remarqueur* loves to hear himself talk Nonsense; and for what Reason should *Gregory* be called *Ass*, for saying what he did of *Julian*? As for his pretence, that is ordinary, for great dissembling Captains to declare one thing and mean another: and as for the hearts of his Army, he had with his Money and Cunning so far gained them, that they had declared him Emperor, which act of Treason against *Constantius* he might with good reason believe would secure them to him. Besides *Constantius* was not so much beloved of his people, or was so secure in the strength of his Empire, but that *Julian*, having debauch't this Northern Army to his Interest, by his cunning dissimulation, and in hopes he would overthrow the *Arrian* Hereticks, and recal the Orthodox *Christians*, might think himself in a capacity to deal with

*Constantius,*

*Constantius*, who dyed in the expedition against this Traitor. And this he calls a great *Panegyrick* on the *Apostate*, p. 2.

In the next Paragraph our *Remarquer* is at it again, to make the Author of *Julian* or the Deacon as he calls him, to contradict himself, and to be a friend still to the *Apostate*: The words he Cites are, '*Julian* having called home the Orthodox Bishops, and settled himself in his Throne, and made sure of the Army, began to discover his Malice against the *Christians*: Well but how? Crys he: why in p. 9. of *Julian* he says, 'That *Julian* charged the People that they should injure none of the *Christians*, nor reproach them, nor draw them to Sacrifice against their Wills: and then he most triumphingly crys, was their ever so impudent a Fellow as this Chaplain of my Lords! Yes truly, I find a far more Impudent Fellow of this *Remarquer*, that takes pieces and shreds of Words, and Lines, to endeavour to patch up a piece of Nonsense and Contradiction. For read these Lines in the Author, as they lye with the Coherence of what goes before and follows after them, and they no ways make for the honour of *Julian*. For he says indeed, that *Julian* had called home the Orthodox Bishops, banish'd by *Constantius*, and he gives you *S. Zomen's* Reasons for it, which our spiteful *Remarquer* has left out, which were, that he either might thereby the more Embroil the Church by a civil Contention among themselves, or to lay an *Odium* upon his predecessor *Constantius*, and as *Theodoret* says, did it as a popular Act. But after this, being now settled in his Throne, he began to shew his malice to the *Christians* (mark now what follows) for before he stood in fear of the Souldiers, did not discover the wickedness of his heart, nor as yet had made any laws against the *Christians*: Nay he had charged the people they should injure none of the *Christians*, nor reproach them, nor draw them to sacrifice against their wills. Now judg you men of sense and understanding, whether this be contradictory, or whether any thing to the praise of the *Apostate*: but rather his cunning dissimulation hinted at in these Lines; and whether this is not a very spiteful *Remarquer*, who thus purposely Murthers the sense of an Author, to render him ridiculous, and then to call him impudent?

In his next Paragraph he cries, that the Author of *Julian* is still very tender of *Julian's* Reputation: this man will have it so right or wrong, though he says as much against his Reputation as may be said: well but how now? Why he says that the Author of '*Julian* tells us: The Heathens abused the *Christians*: But let us

understand that *Julian* had no hand in the business. This is one of the Lyingest fellows as ever I met with and without shadow of truth, for the Author of *Julian* says p. 9. they suffered (i. e. the *Christians* very much from the insolency of the *Heathen* and *Julian's* Connivance at it; sure his Connivance had a great stroke in the business, and we know that the Connivance of a King or Emperor, will go a great way with some people. But he says, Kings and Emperors in those times, did not trifle with their Government, command one thing, and suffer their Subjects to commit Riots, &c. yet Kings and Emperors in those times, and in all times, know how to dissemble for their interest: And that it was his Interest, he intending to set up the *Heathen* worships, to let the *Heathens* abuse the *Christians* and their Religion, every one will readily believe that knows any thing.

Now he would fain persuade, that the Author of *Julian*, has yet a further drift (as he says) to expose his friend *Gregory* for a mad Man, this Fellow is extremely enraged against poor *Gregory*, why I cannot tell, unless because he wrote *Invectives* against *Apostacy*. I am much afraid he is some conceited *Apostate* himself. But let us see the charge how *Gregory* is render'd a mad Man, even as much as he was before a Fool, and a Liar. 'After having told us a Story, says our *Remarque*, how the *Heathens* and *Christians* used to rail at one another in the streets, much like the scolding of our Watermen upon the *Thames*, &c. was there ever such an Impudence in print before? when the Author of *Julian* tells of more than railing or words, of several *Barbarous* Outrages committed upon the *Christians*, and especially at *Ascalon* and *Gaza*, where they rip'd up *Christians* stuffing them with Barly, and threw them to Swine to be devoured: This the *Remarque* calls Railing. But he goes on thus, he proceeds (i. e.) the Author of *Julian* to tell us a Story of one *Cyril* a *Deacon*, that was killed for being a hot headed over zealous Fool at *Heliopolis*, and breaking down many Images that were there worshipped. You may see by this, what a sort of man this is, and by what follows. Now (says he) I think the *Deacon* deserved to have his addle Brains beat out, as they were, for says he, I am for hanging up all the Disturbers of the Publique. By this you may see what this man would be at, if ever power came into his hands, and that *Papery* had its Tyranny set up again in this Kingdom: And thus he and others like him, esteem of our *Martyrs* in the days of *Queen Mary*, as idle addle-headed zealots, and deserved what they



they had, Fire and Faggot. God deliver us from such *Remarques*! but this *Cyris* was not only kill'd, for to shew their outrage, they ripped up his belly, and eat his Liver; where in the name of wonder does the Author of *Julian* expose *Gregory* for a mad man in all this Relation? But this mad *Remarquer* has not so much as one lucid Interval: The next story following to this (says he) is one *Marcus* a Bishop, who becaule he had pulled down an *Heathen* Temple, and built a *Christian* Church in its place, they took, and drag'd him throughout the Streets by the hair of the head, and through the Sinks, and stinking Channels, and after that set boys to Stab, and Pink his Body with Writing Bodkins, cut off his ears with a Thrid, anointing him with Oyl and Hony, put him so into a net, and hoisted him into the Air, to expose him to Bees, and Wasps, and such mischievous insects. Now still I say, where is *Gregory* exposed for a mad man in this relation? sure it was becaule he says further, that he would not compound for his life with these *Barbarians*, with one piece of Gold. It seems this Bishop Mr. *Remarquer* had a conscience, which he durst not offend, but had rather pay his Life for *Christianity*, than Compound with these Instruments of *Apostacy*: this indeed such as you are, account madness, and think no better of St. *Paul* for his sufferings: But it may be here is the clinch, *Gregory* was of opinion that *Marcus* deservedly suffered all this, for saving *Julian*, and conveying him away in the time of danger. Some have said as much formerly of the *Norfolk* and *Suffolk* Protestant Gentry, who first Addressed, and Assisted a *Popish* Successour, that they deserved what they suffer'd, being observed to be first Martyred and Persecuted by their Friend *Mary*, and so this *Marcus* was handled by his Friend *Julian*. I fear many of our now pleaders for *Popery*, unless they turn *Papists*, if that Tyranny come into *England* (which God avert with the Plague) will be the first that shall partake of a *Julian* kindness, or such as he shews to his old friend *Marcus*. Now to close this account with an Elaborate piece (as he says) of the Author of *Julian*, to raise an Argument in *Julian's* praise: What is this now? becaule that Author says, That *Julian* had commanded (like the Tyrant of *France* by *Protestants*) that no *Christian* Schoolmaster should be permitted to keep School, lest by this advantage they might be able to oppose the disputants of the *Gemiles*: Yet says the Author of *Julian* the *Apostate* to paliate the business, says, 'that it would be an unjust thing to bar the Children, that knew not which way to turn themselves, from the right way, and therefore

'fore he would not prohibit the Children to the *Christians*, but suf-  
 'fered none but *Heathen* School-masters to keep School : thus he  
 'denied the Children any benefit of Learning ; for who would send  
 'their Children to *Heathen* Masters, where they should be in Appa-  
 'rent danger of being principle'd and trained up in *Heathenism* ?  
 This our most ridiculous *Remarque*, with many other things rela-  
 ted in *Julian's* Life, of his persecutions, both open and publique,  
 and against Law, as in p. 13. calls an *Apology* for *Julian* ; and after  
 a most silly Boyish and Apish way, endeavours scurvily to droll up-  
 on it, and then thinking he has slain the Gyant, when all this while  
 he has been thrusting at the *Borachiors*, he cries out (which like a  
 Cunning pated Jack-daw, he has found out in the begining) that the  
 whole book of the Account of *Julian's* Life, is but a defence of *Pa-*  
*ganism*, and an *Apology* for *Apostacy*. Now thou unsufferable Dunce,  
 there is not in thy whole Book one line of tollerable sense, for no-  
 thing can be more opposite to all thou sayst, than that short account  
 of *Julian's* life, which Displays throughly the subtilties of a malici-  
 ous *Apostate*, and plain to all the world, but to such an Owl as thy  
 self, who to thy perpetual Infamy, hast rendred thy self ridiculous  
 in meddling with *Julian*.

Thus our insipid *Remarque* has done with his Remarks on the first  
 Chapter of the Author of *Julian*, in which he vainly and most ridi-  
 culously boasts, he has sufficiently discovered and made appear, what  
 a Friend the Author of *Julian* has been to the *Ap. Stat.* p. 14. we shall  
 leave the second Paragraph of that Page, being only the Ruma-  
 tion, or chewing over again of his Choller, for 'tis *Crambe bis cocta*  
 to expose against the dull ignorance of this arrogant Scribler, when  
 it appears thorough his whole Book.

Page 15. he begins with the second Chapter of *Julian*, and here  
 '(says he) a Man would reasonably think or Imagine, we were to be  
 'treated with an account of some publick Acts of the *Christians*, to  
 'obstruct and cut off the Succession of *Julian*, and some President  
 'for an Act of *Exclusion*, warranted from a practice of so ancient  
 'a standing, as that of the Primitive *Christians*, &c. and why thou  
 blind *Bayard*, shouldst thou expect any such thing, when the Author  
 of *Julian* tells you that *Julians* coming to the Crown a *Pagan*, was  
 a perfect surprise to the World ? for certainly had they known it be-  
 fore hand, they had *Excluded* him with a Witness, as the whole pur-  
 port of this Chapter shews, intelligible enough to any one, but such  
 an incorrigible dunce as this *Remarque* is. In his next words he fal-  
 sifies :

falsifies: He informs us ( says his lying *Remarquer* ) that it was  
 " the sense of the primitive *Christians* not to foreclose any one  
 " upon the score of religion, at least before they know of his de-  
 fection. Truly I know no reason, the Empire being at that time  
*Hereditary*, that they should foreclose or hinder the next Legal  
 Successor of his Right, before they knew any thing of his de-  
 fection from *Christianity*: but these words are not so said in *Julian*,  
 for that Author says, That *Julians* coming to the Crown a  
*Pagan*, was a perfect surprize to the world, so that we cannot  
 expect to read of any endeavours to prevent his succession, and to  
 foreclose him upon the score of Religion; but yet p. 22. the same  
 Author says: The fathers had a conscience to set aside such a Ti-  
 tle as this, (he having before set down *Julians* undoubted right  
 and Title) and would have done an hundred more such, to secure  
 " their Religion. But says our *Remarquer* p. 16. now either the fa-  
 " thers would have remonstrated against *Julians* Succession, to  
 " *Constantius* in his life time, and forgot to tell us so &c. Hath it  
 not been made plain that in the Life time of *Constantius*, they had  
 no reason to remonstrate against *Julians* succession, believing him  
 a *Christian*? Must plain sense be so often beaten into thy thick  
 skull? what follows is so frivolous, that it deserves more to be  
 his'd, than answered. The next thing that implies the dull wit of  
 our *Remarquer* is, a most silly endeavour to turn *Gregory's* Ex-  
 postulation with *Constantius* after he was dead, concerning his ma-  
 king this wicked *Apostate Julian Caesar* into Ridicule; which is so  
 dully performed, that the *Buffoon* has lost his aim, to make any  
 man laugh, and was certainly the effects of the fumes of Bottle  
 Ale in the morning, after a debauch with drinking *Julians* Health  
 over night.

But p. 17. he has tickl'd it, and made the Gyant reel with a  
 seeming contradiction, but the Gyant turns his backside, and  
 " with one puff blows off the *Pigny*: The Author of *Julian* (says  
 " he) had before declared, that *Constantius* would not have  
 " made *Julian Caesar*, nor have set up an enemy of *Christ*, over  
 " the *Christians*, if he had known him to have been such. Very-  
 true — well but p. 29. the Author of *Julian* quotes *Gregory* who  
 " says; That *Constantius* made his excuse both to God and man,  
 " for his kindness to *Julian*, and repented him of it at his last  
 " breath. Now (says our wise *Remarquer*) if *Constantius* knew  
 " not *Julian* to be an *Apostate*, he had no reason for this Repen-  
 tance



tinence. Certainly this is a very dull Animal, or he will not understand sense. Had *Constantius* no reason to repent his making *Julian* *Cesar*, though he knew that he was an *Apostate*, when he had usurp'd, and like a Traytor to his Kind Master, caused the Armie to proclaim him *Emperor*, and was actually marching towards *Constantinople* to take away the Life and Crown of *Constantius*? Surely this fellow wants to have his skull *Trapan'd*, and his brains to be new wash'd, and put in again.

After the same manner again in the next *paragraph*, p. 17. he charges the Author of *Julian* for saying that the making *Julian* *Cesar* was a rash, foolish, inconsiderate, cruel, and inhumane Action, &c. This the *Remarquer* says was out of the Authors own wise noddle too; but says he p. 24. a little before he brings in *Gregorie*, calling *Constantius*, divinest Emperor, and greatest Lover of *Christ*: now put this together, because *Gregory* called *Constantius* divinest Emperor, and Lover of *Christ*, though he had made *Julian* *Cesar* not knowing him to be a *Pagan*, and enemy to *Christ*, therefore it is a contradiction for the Author himself, to say it was a rash, foolish, and inconsiderate Act. *Gregory* and the Author of *Julian* were two different persons, and might have different sentiments, and the former might call his Emperor whom he believed to be in Heaven divine, and a Lover of *Christ*, and the latter might think his making *Julian* *Cesar*, a rash and inconsiderate Act, he having been all his Life time a vicious person, without any contradiction, or any thing worthy so much exclamation of our impertinent *Remarquer*.

I am quite weary of this intollerable Ass, therefore shall pass over much of his insipid stuff, and take notice only of what is most remarkable, if we can find any such thing in his phlegmatick Remarks. He goes on now to the third Chapter of *Julian*, which is the behaviour of the *Christians* towards *Julian* in words, where he is shewn by what several nick names or Appellations, they distinguished him, in which Chapter, many of his names taken from his worshipping the *Heathenish* Gods, and somewhat answerable to our *Mac. Tory* &c. are related. Now this the *Remarquer* calls quibbling and Boyish, and cries out, was ever such stuff as this published before? and calls the Author jolt-headed *Deacon* for his pains; for relating matter of Fact and History; and certainly the affections of the people, and their minds and thoughts are much known by their ordinary terms given to any one and therefore notwithstanding the Dolt-headed *Remarquer* this was much to the purpose, and answered well to the end of the Author.

Well, but in the next *Paragraph* this man of brains charges the Author again, for nonsense, for endeavouring to shew how bitter the *Christians* were against *Julian* in p. 25. the Author of *Julian* says, quoting *Marcellinus*, That when the *Apostate* went to the Campaign, some of them wished him an happy expedition and a glorious return: now cries our *Remarquer* this is bitter railing,

Here is a bob for the Author of *Julian*. But read his words. These things were not said to his Face (the railing Terms, and Nick-names given him, and before related) but under his Nose, whilst he lay seven Moneths in that City (*Antioch*) and he was so enraged at them, (the *Christians* in that City) that at his Departure, when some (in Compliment, and to his Face) wish'd him an happy Expedition, and a glorious Return, he very roughly said, *That he would never see them more*; their Nick-names and Reproaches stuck so in his Stomach. Now if this is not Sence, I know not what is: tho our silly *Remarquer* would have made it ridiculous, as he had set it down: But had a Boy of the 3d Form in *Westminster School*, Remarqu'd so Nonfentically, he had been well flash'd for his pains.

As to the Story of the Nobleman of *Berea* (no doubt of the Race of those Noble *Bereans*, who so zealously received the Word from St. *Paul* and *Silas*) he had cause to be angry with the *Apostate*, and to shew it too, for perverting (and damning the Soul of) his Son, and tho our hot-headed *Remarquer* would presently have Hang'd, Burnt or Rack'd this Nobleman; yet *Julian* had a Foxes part to play, and therefore put on the Vizard of Meekness, and could well enough dissemble his Passions. But this and the next, are but blind Stories with our *Remarquer*, and still the Author of *Julian*, say what he will, must be the *Apostate's* Friend.

So he discharges the 3d. Chap. and enters on the 4th. which Treats *Of the Actions of the Christians towards Julian*: the scope of which is, still to shew their dislike to an *Apostate*. And the first thing related, is, of the boldness of *Valentinian*, a *Christian*, and Captain of the Emperours Guard, who struck the Heathen Priest, before the Emperours Face, for offering to defile his Garments with the sprinklings of the Heathenish Holy-water, for which *Julian* discharged him his Place, and sent him to Prison, who afterwards succeeded in the Empire. Nay (says he) he gave him no leave to sell, that was not in fashion in *Julian's* Court, there's a wipe for some body: All this, our *Remarquer* says, is still to the praise of *Julian*: Why? for his Moderation; because he did not Hang, Burn or Rack this *Valentinian* for the Fact, as our hot-headed *Remarquer* would have done. Now in this 19 p. and upon this occasion, our Lover of Truth, Vertue and Justice, takes occasion to shew his Spleen against the Officers of the Guard, by which I guess, the poor Man is some old Reformed, whose want of Wit, Discretion, Pars and Money has flung aside, as good for nothing, unless to Prate, Drink, Swear and Scribble. But I shall leave the

Readers to read his Drolling Abuse, of a *Whitball Officer* in his own Book, which reflects on the nice Spruceness of some of them, and also on the King, for having such finical, neet, spruce, un-Souldier-like Officers in his Guards. This Comical Scene past over, our *Remarquer* falls to telling us, what *Valentinian* should have done; but his Rules are more fit to stop Bottles, than to be fitted to a Man zealous in Passion, and a Souldier. Well, but he is angry the Author has (as he says) insinuated *That Christianity at that time was the Establish'd Religion of the Empire*. This he would deny, yet we know, that the Great *Constantine* made it the Religion of the Empire, and all the succeeding *Christian* Emperours, to *Julian the Apostate*, so Established it, as may be seen in History, of which I perceive this Fellow is very ignorant. But hear the silly Reasons his empty Skull has furnished him with: *Because* (says he) *the Empire being Universal, and of all the World*; an Untruth in the Threshold; for the Empire of *Rome*, tho it had a large Extent, and exceeded most Empires, especially in Arts and Armes; yet 'tis well known, that there were many Kings and Imperial Princes, in several parts of the World, both in *Europe, Asia, and Africa*, that never owned the Jurisdiction of the *Romans*, or were Conquered by them, therefore 'tis very false to say, *The Empire was Universal, and of all the World*— Now his Consequence to his false Proposition— *It could not* (says he) *be therefore imagined, that Christianity then in its Infancy, could have already prevailed so far, as to be Confirmed by the general Law of the World, when even in these our days, and so many Ages since, it has much ado to keep that little ground it has gotten, within the narrow bounds of Europe, the least fourth part of that Empire, the Author of Julian says, it was establish'd in*. Now give me leave to *Remarque* upon the *Remarquer*. First, he calls it the Infancy of *Christianity*, and yet is very wroth with the Author of *Julian*, for calling those *Christians* of that Age, *Primitive Christians*: Now if the *Primitive Christians* did not live in the Infancy of *Christianity*, I know not where we shall find the *Primitive Christians*. Here Mr. *Remarquer* shews he wanted Memory. But in the next place, it was not said, that it was confirmed by the General Law of the World, but the Religion of the Empire, then Establish'd by Law; and that was true; whether it is able or no now to keep its ground, within the narrow bounds of *Europe*, tho that is also false, for God be thanked, it has spread its self thorow divers Regions in the other Quarters of the Word, both in *Asia, Africa and America*. But a little further yet, hear how the Fellow Banters. Look (says he) *but backward to p. 8.*  
and



and we shall find our Author acknowledging, that of all this Established there was indeed above 7000 left, that did not bow the Knee to Baal— Now observe his Remarque: *A mighty number to Establish the Religion of the World withal.* Now thou confounded Animal, that hast hardly the understanding of a Brute, what reason hast thou thus to exclaim, because Gregory says, that many went over to *Julian's* Religion Apostacy, nevertheless God had a Remnant, more than 7000 that did not bow the Knee to Baal, but repulsed *Julian*? &c. For if there were more than 7000, there might be more than 7 Millions contained in that Indefinite more; a number enough to Establish the Religion of the Empire, tho not not of the World. But in the next Line (he says) *he is afraid, the Religion according to Law, was the Religion of the Emperour.* I am afraid so too, or at the least the *Christians* then feared *Julian* would use all the means he could to have it so, and 'tis that which *Protestants* now fear in this Nation, that the Religion of a *Popish Successour*, the Religion of the then King, will be soon made the Establish'd Religion of the Land, and therefore all such, as shall any ways resist the *Popish* Religion, or strike a *Popish* Priest, shall be accounted as our *Remarquer* does of *Valentinian*, to resist the Laws of the Land, in not complying to the Religion of the King, and to deserve a worse Punishment than *Valentinian* had, for resisting any *Pragmatical*, *Sawcy* Priest. By this you may see into the Man, and of what Religion he is; the Religion of the King, be it what it will; one well principl'd by *Hobs*,

Passing over a few lines, no body can tell well what to make of, he falls with his Remarques on the 5th. Chapter, and here the *Pigmy* brandishes his Bodkin of a Sword, against the Giant, as he calls the Author of *Julian*. 'He Rants against the *Christians*, and learnedly 'calls them mad Fellows, not unlike our Modern *Muggletonians*, but 'who are these? why no other than Church-Men, such as said the 'Service of God, and sung Praises and Hymns to the God of Heaven, 'in the *Christian Churches*. Now *Julian* having given leave for the removing of a Martyrs Bones from *Apollo's* Temple, these *Church-Men* 'sung the Service before the Urn, or holy Reliques, and after each 'Psalm repeated, *Confounded be all that worship Graven Images*, upon which *Julian* caused the Chief of them to be Apprehended. Now says our *Remarquer*, *If this ben't a Satyr against Christianity, and a Panegyric upon the Apostate, I know not what can be.* The reason for it? because *Julian* is thereby represented a merciful Prince, in not taking up the Bones of the Martyr, and scattering them about, as a

Pope would have done, or as this *Remarquer* would have had him; nor did Rack or Burn those Church-Men whom he calls mad *Muggletonians*. But if this Fellow were not stark mad, he would not thus have cry'd, That the Author of *Julian* had represented this *Apostate* for such a Merciful Prince, when p. 47: following the Relation, he tells us, *That Julian caused one of them, by Name Theodorus, to be dissuaded from it by the Governour an Heathen, and caused him to be Tortur'd from Morning to Night, with so much cruelty, and so many fresh Executioners, as no Age has mentioned the like.* O merciful *Apostate*! and O incorrigible *Remarquer*!

Well, his next Story, as he calls it, is of Madam *Publia*, whom he terms foolish old Woman, that had made her self an Head of a Female Consort of *Sweet-singers*. O Wit! Now this Woman was a very honourable Matron, a Widdow, having under her Charge a Company of Young Virgins, devoted to the Service of God, who sung some Psalms selected against Idolatry, As, *The Idols of the Heathen are Silver and Gold, the work of Mens Hands.* Lord God arise, and let his Enemies be scattered, and such like: Now these are the Persons that he calls *Sweet Singers*, and scornfully like a Son of *Belial*, cries, *an old Woman keeping a company of Virgins, will bear a great many Interpretations.* You had as good speak out, and call Madam *Publia* bawd, and all the Young Virgins Whores. Mark this pretended Critick, or rather Oaf of a *Grammarian*, who asks whether the Relative *Him* relates here to God or the Emperour: Now none but a Dolt would have thus Proclaim'd his Ignorance, when in all the foregoing Sentence, there is no person named, but the Emperour, for *Him* to have Relation to, for let it be as he has himself set it down, *The young Ladies were singing always Praises to God, that's certain*; now in the Author after these words, there is a full stop, but supposing not? But when the Emperour passed by, they sung their Psalms louder, accounting *Him* fit to be despised and derided; now can't this puzzle head Fellow tell, whether *Him* relates to God or the Emperour: Certainly every School-Boy would inform him that the Relative has always relation to the Person next before it, and none but such a Dunce of a *Remarquer* would have doubted it, to have brought in his piece of Wit—*The old Woman for all this may be a wicked old Woman.* But why should this *Remarquer* have doubted of the Relative, when *Julian* took the Affront to himself, and was (as our *Remarquer* says) provoked by the roaring and bawling of these Women? This was wrot sure enough, after he had been roaring and bawling over his Ale;

Ale; *Hy Boys, then up go we.* He is still angry with these Women for singing, and compares them to a Nest of Hornets, *humming and buzzing musically about their harmless Honey*; was there ever such a Scribbler before in Print? *Hornets and harmless Honey*, never did I hear of Hornets being busie about their *Harmless Honey* before: Read on, he is still Nonsensical all over; but says he, *If any thing pass by, tho it never disturb 'em* (these Hornets he means busie about their harm (i.e. Honey) *they increase their Notes to an hideous cry*, (Hornets and an hideous Cry, O Duncel!) *and all swarm out to sting and vex it.* Now for what end did this *Remarquer* vent all this Stuff? why for this Quibble on Madam *Publia* and her Virgins: *I hope* (says he) *this old Womans Ladies were not every way like these Hornets, that is, I hope they had no Stings in their Tails, how sharp soever their Tongues were*: Now 'tis out, and you have the *Remarquers* wretched Jest, usher'd in with so great Nonsense.

In the next Paragraph, we have our *Remarquer* scoffing at Miracles, what ever History have said in confirmation of those Heavenly and Divine Supports, given to tormented Christians in those days; which he compares to *St. Denis*, carrying his Head in his hand after it was cut off, believing no more of Truth in the Relation of any Authentick Author, than in the *Popish Legend*; for *Rufinus* being quoted, declaring, that *Theodorus*, who was cruelly Rackt, felt no pain, because an Angel in the form of a Youth stood by him, and refreshed him all the time, this *Atheistical* Scoffer comes out with a Latin Shred, *Quis hæc recitando temperet a Rifu?* who can tell this Story and forbear Laughing? one Miracle is as good as another. But he has not yet done with old Mrs. *Publia*, as he calls her, p. 23. where he says, *When she recieved Chastisement for her Insolency to the Emperour*, what was that? some small rebuke, I warrant you, from this merciful *Apollate*; no, but being brought before him, he caused one of his butcherly -Life-Guard men, to strike this Venerable Matron over the Face, till the blood came forth; well, what follow'd? what did she? *Ods Fish!* (cries our *Remarquer*) *she shew'd her self a Woman of Spirit, and gave him as good as he brought, ay marry did she; she shot at him, says our Author*: Now all this is put into a different Character, as if they were the Author of *Julian's* words, when there is no such thing, and tho he crys, *thus says our Author*, for that Author says only, *She received those blows or disgrace, as the highest Honour, went back to her House, but still shot the Apollate with her Spiritual Songs, as she was wont.*

And



And thus our *Remarquer* finishes his wretched *Remarques* on the fifth Chapter, and cries, This is the hopeful account of it, how a few mad men, and an old Woman turn'd the Praises of God into Curses upon the Emperor. And tho' here he confesses the Author of *Julian* has given some instance of *Julian's* cruelty, yet still it was designed in *Julian's* favour, he will have it so, however, and therefore sud he, talk'd (as he calls it) a *Papish* lye at the end of it, (meaning the aforesaid Miracle) that no body might believe him. Well Mr. *Remarquer* thou hast shew'd so high a flight of cunning, in this, that I doubt the *Jesuites* will never trust such an over-reaching paid fellow, to be Ambassador to the Pope, and so you will lose your preferment.

In the next place he pretends to survey the 6th Chapter of *Julian's* Life concerning the *Christians* Prayers and Tears; which he doth with his wonted ridiculousness, and Atheistical way of Farce, Scoffing and Cavelling at the Prayers of the *Christians*. First he quarrels the Author for saying several Pieces of Devotions by him recited, put up to God in the time of their Afflictions and trouble under *Julian*, tho' in the plural Number; yet these by him there recited, might be Gregory's own private Devotions: However it is evident that their (the *Christians*) publique Devotions ran in the same strain. Now says our *Remarquer*; he cannot for his heart discover, how it is evident, that because those were *Gregories* private Devotions; therefore they must be the publique Prayers of the Churches too. This Fellow deserves more to be hift at, than Answered, for such silly stuff was never before utter'd: The Author did not say therefore, or make a conclusion upon any proposition, but tells you tho these were the private Devotions of *Gregory*, yet however 'tis evident, that their Publique Devotions ran in the same strain. Now where is the Nonsense of this? Can any one tell but such a silly Caveller, that quarrels with every shadow? In the next place he callsp. 24. the Prayers of the Saints a kind of holy Witchcraft, and that the Author had made *Gregory* an Inchanter: Now the Author in that place speaks of *Gregories* Father (but that's all one to this blind *Remarquer*) and tells us how his Son *Gregory* praises him for contributing to the Tyrants Death with his continual Prayers. This is the holy Witchcraft and Inchantment he laughs at, against which he darts some dry Jest. But if we have nothing left us but Prayers and Tears against a cruel Persecuting Tyrant, what should we implore God for his Continuance or Destruction? And is it therefore Witchcraft if God at last hear the frequent and fervent Prayers

Prayers of Holy men, for the relief of an Oppressed and Groaning Nation, by taking away from them by Death their Tyrant, when they have no other Weapons left to fight against their Oppressor? If it be so, then *David* used Witchcraft when the Cry, *O Lord arise, and let thine Enemies be confounded.* And *Moses* was an *Incantator*, when he prayed to God for Victory over his Enemies, and that the Children of *Israel* prevailed as long as his hands were held up: surely then he prayed his Enemies to Death: And notwithstanding the Idle and Rediculous Scoffs of such an Atheistical *Remarquer*, God will hear the Prayers of an Afflicted People, especially when oppressed for their Religion; and tho the *Remarquer* will hold a wager to the contrary, yet we may more justly believe that *Julian* was prayed to Death.

But let us see, the *Remarquer* will prove *Julian* was not prayed to Death, because he was Kill'd Fighting in his Army. Ridiculous! For (goes on this wretched *Remarquer*) *He did not vomit crooked pins, needles, or Balls of hair before he dyed, which he must have certainly done if Gregory or Madam Publia had Bewitch'd, and Pray'd him to Death, therefore it was apparent he was not Prayed to Death.* 'Tis enough to expose the folly of this Fellow, by relating his own words: there needs no Comment on the Text; for all the World may see the *Atheist* scoffing at Prayer, and making it all one with Witchcraft. He has farther Arguments, that *Julian* was not Pray'd to Death, because he has so much Charity to believe so famous and holy Persons as *Gregory* and *Madam Publia* would not give their Souls to the Devil for the Destruction of any body. So that you see this *Remarquers* Opinion in this Case, that to pray for the Destruction of an *Apostate-Tyrant*, is giving ones Soul to the Devil——But one more Reason, and he has done——*Besides* (says he) *the Prince of Darkness is a Politick Prince, and would not easily be wheedled to destroy one, who was in the way of doing such service, as Julian might have done, by utterly extirpating the Religion of Salvation, and giving Hell Title to all those Souls of mankind.* Certainly this Scoffing *Atheist* remembers not that there is a greater power than the Devil; and that tho he would not be wheedl'd by men, he might be compelled by God, as his slave of Wrath to execute his just Commands, and divine Vengeance in punishing *Julian* with a violent Death, and that at the instance and intreaties of Holy and Pious Men: Also if *Julian* had so great a power in his hand of utterly extirpating the Religion of Salvation, and giving Hell Title to all the Souls of mankind, as our *Remarquer* says, was it not high time for

for the *Christians* to pray for his Destruction? If such a dangerous Tyrant may not be pray'd against, a cursed, oppressive, damn'd *Apostate*, I know not who may; Therefore, for all our *Remarquer*, I am apt to believe, that God did hear the Prayers and Groans, and took pity on the Tears of the Father of *Gregory* and *Publia*, and other devout *Christians*, and for their sakes cut off this *Apostatizing* Tyrant, and so *Julian*, tho kill'd in Battel against the *Persians* was prayed to Death.

Page 25. He finds fault with the Author of *Julian's* Life, or the Book so called, for relating the various Reports of *Julian's* Death, and indeed how could it be otherways, when a Man is kill'd fighting in an Army, where all are employ'd in the buliness of their lives, and cannot take exact notice of what happens in so great Confusion? but kill'd he was, that's certain; whether it were with a *Persian* Dart, or treacherously by a Javelin of one of his own Souldiers; tho our *Remarquer* cannot find he was ever kill'd at all: but tillily crys, *He might be still alive for ought he knows to this Day*. But the *Christians* then living, knew certainly of his Death; and the Author of *Julian too*, tells this dull *Remarquer*, how the *Christians* rejoyc'd at his Death, and how they us'd his Odious and Impious Memory.

But however odious the Memory of *Julian* was to the *Christians* in those days, it seems to be better thought of by our *Remarquer*, who esteems him as himself says (bairg his *Apostacy*) a Virtuous and a Moral Man: Yes, he thinks it very uncharitable, that the *Christians* had lodg'd him in Hell—— which (says he ironically) was very charitably done, and so farewell poor *Julian*. This Fellow has great Charity for this *Apostate*, one that had renounc'd and blasphem'd *Jesus Christ* his Saviour, liv'd in defiance of him and his Laws, tormented his Servants the *Christians*, and who endeavour'd to have extirpated *Christianity* it self, and to have brought in the *Heathen* Idolatry, for he seems to scoff at the *Christians* for saying, *he went to Hell*: and yet this Fellow shall send all *Dissenters* of the *Protestant* Religion to Hell and the Devil, easily enough.

Well, but he has in the same Paragraph, found out a mighty mistake (as he calls it) of the Author of *Julian*, which is this--- p. 14. (says he) *In the Account of Julian's Life, that Author says, some of the Fathers write, That Julian would suffer no Christian Masters to teach, now in the 7 Chap. p. 56. this Author gives those Fathers the Lie, and declares, that the News of Julian's Death was conveyed to some of the Christians by a Miracle, for there was a Christian School-Master at that time*



time at Antioch, &c. Here is Contradiction which I solve with a Question: Whether tho our *Sovereign* and the *Laws* have commanded, under great Penalties, that no *Jesuite* or *Priest* say Mass in *England*; or that no *Popish* School-master be suffered to teach School, yet are there not for all that privately many *Priests* and *Jesuites* who say Mass in *England*, and several *Popish* School-Masters in this Nation? Why then was this a giving the Lye to the *Fathers*, in saying there was a *Christian* School-Master in *Antioch*, tho they had said, *Julian* had prohibited them to teach? And now our *Remarqueur* draws towards a Conclusion, and summs up all, telling us his thoughts on the *Author of the Account of Julian's Life*, which is, *That his whole Drift and Design has been (as much as in him lay) to strike at the Root of Christianity, by exposing the weakness of a few intemperate Zealots, under the name of Primitive Christians; and charging the Principal Members of the Church, with Witch-craft and Murther (that is praying Julian to death) while Julian is represented all along an indulgent, temperate, patient Prince, that winkt at the Insolences of an unruly People, whom his heart pitied.* Was there ever such an Insolent Fellow, with so much Brass in his Forehead, that can so confidently avør such Untruths? Let the World judge, that have read the *Account of Julian's Life*, whether or no that Author has not render'd him as all *Historians* do, a Wicked, Cruel, Undermining Tyrant and *Apostate*; and whether this our *Remarqueur* has not done all he could, to *Apologize* for *Apostacy*, and to give to that *Tyrant* Moderation, and Vertues he never had, and also in so doing, whether he has not rendred himself a most silly, ignorant and impertinet Scribbler?

The 28th p. is nothing but impertinent Cavilling at the Author, whom still he will have a Friend to *Julian*, because he says, *That his Persecution was but a Flea-biting, to what the Christians formerly had felt, and was far short of what other Emperours had executed. For he was rather a Tempter than a Persecuter, and wrought upon Mens Covetousness and Ambition, more than their fear.* Upon this he crys out, *Is not this an Apology for Julian now, and does he not make him as indulgent a Prince as ever Reign'd?* This Man never considers the end and scope of what is written, but gets two or three Lines by the end, and then runs away with them with a great Cry. Tho the *Author of the Account of Julian's Life*, has related enough to shew the Spleen and Malice of the *Tyrant* against the *Christians*, and that he shewed himself Cruel and Bloudy enough against some; enough to shew the Cruelty of his Nature, yet all along he hath been represented rather a

subtle Fox than a Raging Lion, his Design being rather to settle his *Heathenish* Religion with fraud, than by force, and upon this score his Persecutions and Slaughters were indeed nothing in comparison to those of many *Heathen Emperours*. Now I do not see how this redounds to the Praise of *Julian*, his Design being evil and pernicious, the Rooting out of *Christianity* it self, and the Settlement of the old *Heathen* Idolatry in its place. And he took also, by these plausible ways, the most likely means to effect it. Yet for all this, the *Christians* abhor him, and evilly-treat him, reproaching, ruffling and vexing him extremely, this also he calls *Apologizing* for the *Apostate*, and a *Satyr* upon the *Christians*, but the Author, in p. 68. and 71. gives you the reasons for this: For (says he) *their Case differ'd from the former Christians, and Julian from the former Emperours, for they suffered according to the Laws of their Country, whereas by Julian they were prosecuted contrary to Law, who oppress'd them in an illegal way, and put them to death upon Shams, and upon pretended Crimes*: The *Christian* Religion under the former *Heathen* Emperours, was look'd upon as an Innovation, and was by severe and bloody Edicts, endeavour'd to have been Suppress'd, but now *Christian Religion* had been Establish'd, and the *Christians* had for about 50 Years and upwards, enjoy'd a sweet and quiet possession of their Religion, without any interruption. Then to see this inestimable Treasure wrested from them, by one that had been bred up in the bosome of the *Church*, and a professed *Christian*, made it intollerable. And therefore the *Author* endeavours to shew you, that in a word, they could less endure these Indignities and Oppressions, from a vile *Apostate*, than from a professed *Heathen* Emperour, and were therefore more violent and bitter against him, notwithstanding he was nothing so cruel and bloody against them, as many of the *Heathen Tyrants* were, when the *Laws* of the Empire were always in force against them. This is the meaning and sence of the Author, which is natural and coherent, and agreeable to Truth, and no *Apology* for the *Tyrant*, or *Satyr* against *Christianity*, as one spiteful *Remarquer* would perswade.

In his next *Paragraph* he is again with his mighty number of 7000 that bow'd not the Knee to *Baal*, which needs no Reply, no more, than that he would have *Christianity* only a Tollerated Religion of the Empire; this were strange, that after *Constantine's* time, for so many years, and the Succession of several *Christian* Emperours, that *Christianity* was not Establish'd by Law, but only Tollerated, and you had as good as tell us, that the *Romish* Religion is the Establish'd Religion

gion of this Land, and the *Protestant* only Tollerated. But History will inform you, that there were several Laws made for the Establishment of the *Christian* Religion; nay, by your own Rule, it being the Religion of so many Emperours successively, it should be the Religion of the Empire. But our *Remarquer* says, to prove his false Assertion; *That tho the Emperours were Christians, yet he finds not, that they did begin a general Exterpation of Heathenism, they commanded not Universal Baptism, or made Laws for the bringing all Nations under the same Discipline of the Church, which had it been a Religion Established by Law, must, and would certainly have been done.* Now we say, first, that there is no necessity for a Religion established by Law, to have Laws made to force all within the same Dominion, to the same Discipline of the Church, tho it hath been insinuated from *Popish* instigation. But we find it all along against the Principles of *Christianity*, to have that Doctrine propagated by Persecution, and the *Primitive Christians* were not for Hanging, Burning or Tormenting the *Heathens*, for Religion sake, and tho those *Christian* Emperours, having many *Heathen* Subjects, did not take the *Popish* way of Converting them, by Extirpating them, nor commanded *Universal Baptism*, nor made Laws to bring them all to one Discipline, against their Consciences, yet they did make *Christianity* the Establish'd Religion, and left their *Heathen* Subjects to be Converted by the Holy Lives, Preaching, and perswasions of the Religious Men of those times, set apart for that work.

Well, but p. 28. our *Remarquer* is dull, and has not Understanding; Sense and he are still *Antipodes*: *Why should our Author* (says he) *ask this foolish Question, whether or no we are to go to Mass to morrow, or have our Throats cut? when before he said, we have our Religion settled by such Laws, as cannot be altered without our own consent.* The Author doth confess, that our Religion is establish'd by such Laws as cannot be altered without our own consent; but what this Man means by bringing in this foolish Question (as he calls it) none can tell, for 'tis impertinent and without sence. Tho in the Author 'tis plain, for the Author speaking of some, who bring in the Suffering of the *Theban Legion*, for an example of Passive Obedience, asks them this Question, *What have we to do with this Example? Are we to sacrifice or go to Mass to morrow, or else to have our Throats cut? are we under the sentence of Death, according to the Laws of the Country?* Now what relation has this to the former Question? if any a Confirmation, for this is a plain Negative; that we are not like the *The-*



*ban* Legion, under a Sentence of Death, according to Law, nor is it come yet to that, either that we must go to Mass, or have our Throats cut; but as our Dunce of a *Remarquer* had jumbled it together, no body could know what to make of it.

The next *Paragraph* is nothing but some of his saltless Scoffs at the *Plot*, and an endeavour to perswade there is no fear at all of *Popery*, tho we should have a *Popish* Successor, but that the Laws against the *Phanaticks* (as he calls Dissenting *Protestants*) should be put in Execution, with the utmost rigour, p. 29. and in so good a Cause (when the King shall think fitting) they ought to be stretched, and improved too. There need no explanation of these words, they shew very plainly, the Spirit of the Man, and had he power, and the Kings Command, to what a dangerous Length would he stretch the Laws? But God be thanked, we are not at the mercy of this Fellow, nor are our Laws so slenderly knit, as to be stretch'd without danger to the undertakers.

Alas! Poor *Remarquer*, his Brains are now quite adl'd, he is now puzzl'd, and knows not what *Passive Obedience* is: well, but if thou couldst but read those few Pages of *Passive Obedience*, wrote by the Author, you might there see what it is: But indeed, some of you have rendred *Passive Obedience* such, as the Galley Slaves render to their barbarous Masters, or such as this of the *Theban* Legion, or such as a Lamb has under the bloody Knife of a Butcher, such as shall render us Slaves, and yielding to every Yoke, shall be imposed on us Free-born Englishmen. This (says our Author) can never discover its malignity under His Majesties Reign, but this bloody Doctrine would have the opportunity to shew it self, in case we should fall under a *Popish* Successour. This our *Remarquer* laughs at most outragiously, and calls it *Caning*, because the Author said, the King has been pleased to give us the security of his Coronation Oath— Well says our wise *Remarquer*, must not a *Popish* Successour give us his Coronation-Oath too? Yes, but he cannot give us with it the same security, because we know, that he ought to believe, that the Pope can dispence with that Oath, and oblige him to break it when he pleases. And tho he says, *We may be satisfied, that it is his Interest to keep it too*, yet most of the Nation are fully satisfied to the contrary, that it will not be for his Interest, nor for the Interest of his Religion, whilst a *Papist* to keep it, or to establish the *Protestant Religion*, so contrary to both his Religion and Conscience, and it will be madness for any of us to think the contrary, notwithstanding the silly, nonsensical reasoning of the *Remarquer*, all which have been  
fully

fully Answered already by other hands, and therefore I shall trouble my self no further with them.

The rest of what he says p. 31. is nothing but a deal of riff-raff stuff, without Sence or Reason, and all he can do won't perswade the *Protestants* out of the sense of the danger they are like to fall into under a *Popish* Successor, nor of what the *English* Crown will suffer from the *Pope*, *tho* our *Remarquer* offers to engage the *Pope* shall be very favourable to such a King, and for a very small *Quit-rent*, let him keep the *Copy* hold of his Kingdom. Now can't I forbear crying out, in thy own words p. 32. From this hour thou most confounded *Remarquer*, do I declare immortal Enmity with thee. Did one ever hear before of a Kingdom being a *Copy-Hold*, the most slavish of our *Tenures* now in being, holding by a *Coppy* of Court Role, under a Superior Lord, by *Fines*, *Heriots*, and other slavish *Services*? And why must the King give a *Quit-rent* to the *Pope*, thou *Nonsensical Dolt*? Such a one of 40 or 50000 *l.* a year, as he formerly had of *Peter-pence*, and out of Church Lands, and Lay Fees: And must our King then pay a *Quit-rent* for his Crown, and hold it in Fee of the *Pope*? well, I'll engage too, that the People of *England* shall never take thy Engagement.

But well, he will not believe a *Protestant King* will ever be stabb'd in a *Protestant Kingdom*, for not persecuting the *Protestants*: it is no matter for your idle Belief, but we know and are sure, *tho* you wont believe, nor would have us believe, that had not God of his great Mercy miraculously preserved our Sovereign, and his Grandfather, both of them had perished in a *Protestant Kingdom*, for not persecuting the *Protestants*; and much more would a *Popish King* be subject to such impious Assassinations, if he should not comply with the bringing in, and Establiishing of the *Roman* Religion, which can never be set up but by the Death and Persecution of the *Protestants*.

At last the *Buffoon* of a *Remarquer* begs leave to be serious, he has it seems but play'd the fool all this while, now he threatens to take the Author to Task, for saying, *There is no Authority upon Earth above the Law.* If the Author means (says he) that the King is subject to the Law, I know not what they may amount to; nor do I at all understand what his words amount to, but (he goes on) I say there is an Authority in the King, which is an Authority above the Law. So now he had decided the Point with *Ipse dixit*, and there's an end of the business. I doubt this point will puzzle the Brains of wiser Lawyers, than either the *Remarquer* or I am; and therefore shall leave the Question.

But

But *Bracton* says, and I take his saying to be a little more Authentick than our *Remarquers*, lib. 1. c. 8. *Ipse autem Rex non debet esse sub homine, sed sub Deo, & sub Lege, quia Lex facit Legem.* The King himself ought not to be subject to Men, but to God, and the Law, because the Law makes the King. Now by this all our *Remarquers* Arguments are out of doors, and his own Gun is turned against him: For whatsoever derives its Virtue from another Authority, is Inferiour to that Authority. And by this it seems the Law is something more than a bare Instrument, or Sword in the hand of a Prince, who may break it at his pleasure, or Brandish it to the destruction of his Subjects. But if *Prerogative* it self be bounded, as without doubt it is, there can be no other bound naturally but the Law. But what need we say any more, our *Remarquer* says, *Bracton* is not infallible. He is no *Pope*, therefore he will not allow of his Proposition, for he will still have it without shewing a Reason for it, the King makes all the Laws.

A Reason, hold you, he will offer at one, tho it be only to betray his Ignorance of all Law: For (says he) if we look back to the Original Power of our Kings, as it is derived from the Norman Conquest. Now did I never before imagin, that the Norman Conquest was the Original Power of our Kings, and thought that so many great Monarchs of the Saxons Reigning here before that, had had a Power before this Original: But let us hear the *Jack-Daw* Caw a little more, for his sounds are as little Intelligible; We shall find (says he p. 34.) the Conqueror was not made King by the Law, but by the Sword: Therefore *Bracton* is in the wrong to say the Law makes the King. Now by this it seems our Kings are Conquerors, hold by their Sword, and all their Subjects are their Slaves, for that is the natural consequence of these words. Now in the first place we are able to prove, with too long Arguments for this place, that the Norman called the Conqueror, made no intire Conquest of this Land, and tho he imposed some of his own Laws upon us, and shared some Lands of those that were slain or fled among his followers; yet the bulk of the Saxon Laws, and the ancient Customs, Rights, and Priviledges of the English were still in being, nor did *William* infringe them, nor laid claim to the Crown by the Conquest, or the Sword, but by those Laws, and as *Heir* (no other then appearing) by right and donation, or promise from *Harold*, and was upon that accepted, and confirmed by the English, who were ten times more if not twice the number of the Normans: Therefore our *Remarquer* is mistaken, in thinking the Original



ginal of our Kingly power is from the Sword : and tho he would Intitle our Sovereign to this Imaginary Power, by telling us *He is derived from the very Conqueror, who Cut out his Way to his Throne, with his Sword, and by that Power set up such Laws as himself thought fitting* ; it will not serve his turn, for our most Gracious King has promised to Rule according to Law, and has Sworn to observe the Laws ; and therefore we need not fear his Claiming his Crown from the Conquest, for he is also derived from the *Saxon* Blood, as well as from the *Norman*, the Succession being restored in *Henry the 2d.* and therefore our Kings Reign not, nor hold their Crowns by the right of that Conquest, as this *Remarquer* most audaciously pretends, nor did I ever hear that any of them ever made such a claim, having a more sure hold, that of the Laws ; for if they should hold only by Conquest, the next strong Conqueror would then have an equal Right by the Power of the Sword : And here our *Remarquer* is making an *Apology* for *Oliver Cromwel* who made a Conquest by the Sword, yet was a Traitor by the Laws.

Well but in the next place our *Remarquer* goes about to quiet our fears of a *Popish* Successor, because the Author says—*A Popish Successor can have no Authority to exercise any illegal Cruelty against Protestants* : But tho he can have no Legal Authority by the Laws of the Land, yet if he holds by the Power of the Sword, as this Fellow would insinuate, or by the Curtesie of the Pope, as the *Papists* many of them will not stick to aver, from the Resignation of King *John*, I do not see, but he may find from either of these, Power and Authority enough, to exercise illegal cruelty upon *Protestants*, and so the Lives of *Protestants* will lye at the mercy of his under Executioners, who have Zeal and Cruelty enough to obey the Dictates of their *Popish and Arbitrary Prince*.

And now the *Remarquer* winds up his bottom, and crys *He is weary of moyling in the heavy Road of the Authors nonsense, and longs to get rid of him, and shake himself clean*. I thought Mr. *Remarquer*, you were but in an ill pickle, you smellt so strongly all this while of *Ignorance and Impertinence*, and I am as glad to be rid of your nauseous company, as you of the Authors but before we turn our backs upon one another, I will look on his last *Paragraph*, being but short, which tells us, *That he was, poor man, so worried with the foregoing part of the Book of the Account of Julian's Life, that he could not find in his heart to read but two leaves of the comparison of Popery and Paganism*. What a Worrying Dog was this Book of *Julian*, that whorried this poor Sheep